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through a national to a world economy—steam locomotion, for instance, and electric communication—give a mighty impulse to synthesis. Of utmost importance are the relations of population to land. The American homestead makes for free association, but the Spanish-American *encomienda* starts society with economic inequality and hence makes for a coercive social organization. An economy in a static condition stiffens authority, whether of tradition or of government. In a dynamic condition, on the other hand, it promotes a free and rational concert of action. Invention and unoccupied land, the two chief causes of a dynamic condition, are therefore the economic foundations of democracy. And democracy, far from being an end-form of social development, may yet suffer in our world the fate it suffered in that classic world which was so much more “modern” than the centuries that lie between it and us.

Be all this as it may, it is certain that the volume before us yields a large amount of original matter and sound wisdom with a minimum of positive error. Indeed, there are few men who can traverse trackless ground with so rare a misstep as Professor Giddings. The injunction to regard no statement in the book as final, but as “a challenge to find out whether it is true or false” (p. 32), bespeaks the true scientific spirit. May this praiseworthy endeavor to stimulate systematic social observation and win an inductive basis for our science meet with success!

EDWARD ALSWORTH ROSS.

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De la division du travail social. Par ÉMILE DURKHEIM, professeur de sociologie à l'Université de Bordeaux. Deuxième édition, augmentée d'une préface sur les groupements professionnels. Paris: Félix Alcan, 1902. Pp. xlv + 416.

Psychologie économique. Par G. TARDE, de l'Institut, professeur au Collège de France. Tome premier, pp. 383; tome second, pp. 449. Paris: Félix Alcan, 1902.

WHETHER coincidence, or “imitation,” or “opposition,” or “constraint,” it is noteworthy that these eminent French sociologists, so unlike in their theories, are simultaneously publishing works which betray fundamental similarities. We must defer notice of M. Tarde's volumes beyond the general statement that the main outline of the treatment is drawn from his well-known points of departure. He attempts to organize economic phenomena under the three categories:

“economic repetition,” “economic opposition,” and “economic adaptation.” Of course, the discussion is a specific application, in the economic realm, of the “social laws” which M. Tarde has proposed and defended in his earlier writings.

M. Durkheim has merely added an extended preface to his first edition. It contains a thesis, however, which materially shifts the emphasis of the argument. The book is essentially a critique of morality. It decides that “morality is the aggregate of the conditions upon which social solidarity depends” (p. 393). Furthermore, the division of labor, instead of restricting individual personality, furnishes the conditions through which the individual may complete himself by more intimate socialization. Division of labor is thus bound up with our whole moral development. But, finally, division of labor does not produce solidarity, unless it creates a legal and a moral code. So far in the first edition. Now M. Durkheim adds the proposition that this development of morality has in the past resulted from corporate organization of society, and we can expect further moral development only as we extend and perfect corporate organization. That is, each social function, or interest, must become a faculty, a *collegium*, or a corporation, with an internal order of its own, and operating smoothly within the larger corporation to which it is functionally tributary.

While M. Durkheim's account of the function of morality is just, he has not adequately analyzed the genesis of morality. The existence of the group is primarily a challenge of the right of all other groups to existence. When the butchers and the bakers and the candle-stick makers have each a corporate organization, the primary impulse of the butchers is to be as good to each other as their common interest demands. They thus develop a code of rules necessary for self-preservation. To them baker and candle-stick maker are enemies, and *vice versa*. Corporate organization means then primarily increase of solidarity within the organization, but intensification of hostility toward all outsiders. Corporate morality can be enlarged into inter-corporate morality only by the formation of another corporation strong enough to suppress the antagonisms between the minor corporations and to bring to light a more extensive interest. A more genuine morality results when this larger group secures the wider interest by restraining previous hostilities. Since Ratzenhofer has rescued the struggle element in the social process from the neglect which it had suffered in reaction against such exaggerations as that of Gumplowicz, we are bound to feel that there is a false focus in M. Durkheim's view.

Corporations in themselves make immorality just as often as they make morality. Corporations are the creatures of interests. It is the insuring of interests that makes morality. Incorporating an interest primarily stimulates all the predatory and domineering traits of the persons conscious of the interest. Their very incorporation makes opposing interests relatively weaker. If the latter incorporate, the struggle between the interests is fiercer than ever, till one corporation submits to the other, or both are subordinated to a third. M. Durkheim is undoubtedly correct that incorporation of interests does facilitate the process of adjusting them, just as a pitched battle between armies is more decisive than desultory guerilla warfare. His psychology of the process is not clear. He should emphasize the interests, which are the principals in the process, not the corporations, which are merely their forms of arrangement.

A. W. S.

Studien zur Geschichte der englischen Lohnarbeiter. Von GUSTAV F. STEFFEN. Erster Band. Stuttgart: Hobbing & Büchle, 1901. Pp. 511.

THE plan of the author includes an investigation of the actual economic condition of English workingmen and their families from the earliest times down to the present day. He seeks to give as exact a presentation as possible of the income, consumption, and standard of life, on the basis of historical, statistical, and documentary materials. In the introduction, under the head of "Method of Historical Study," we have a definition of the "standard of life," an account of the sources and authorities used, and a survey of the six periods of rising and falling purchasing power which he thinks are revealed by the facts of the history. In the present volume there is a study of four periods: the changes in social conditions of working people during the development of the wage system, up to 1350; the changes in the economic and legal position of the English wage-workers during the decline of feudalism (1350-1540); the economic position of the English wage-workers during the successful state regulation of the labor contract (1540-1660); and the period of the transition to the factory system (1660-1760). The recent periods will be taken up in a future volume. Three colored statistical tables are printed to furnish a survey of the movements of wages and prices during long periods.

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